



University of

St. Michael's College Alumni Association

NEWSLETTER



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Winter 1965-66

no. 14

Why not?

Whoever invented that much used, much abused phrase 'New Year's Resolution'? No matter. Overworked though it may be, it yet seems to correspond with a peculiar sense of urgency that invades the human breast as the year that's past gives way to that which comes. It seems we just can't help it. We feel we must reform. And January First is the signal that precipitates that feeling. Some of us decide we're doing too much. Some of us think we're doing too little. The fact is, we're all in the same boat -- we're doing nothing more than look at the boat in different ways. However busy we are, or however unoccupied, it all reduces to the simple fact that we're probably doing too much of what we shouldn't, and too little of what we should. A question of emphasis, not necessarily a question of what is or what isn't worthwhile.

Despite the preamble, please don't think we're against New Year's Resolutions. On the contrary, we're asking you to make one. Just one. But one to keep.

On the evening of January 18, a public secondary school principal, the vice-principal of a Catholic girls' high school, and a form-master of a non-Catholic private school are meeting in Carr Hall to discuss "High School Education for Catholic Students". This discussion, in which you are invited to participate actively, will initiate the Spring half of the Alumni Lecture Series. It is a discussion that will explore an area of deep concern to many alumni parents. It will be followed by four additional talks that can scarcely fail to compel the attention of those of us seriously concerned about educating our children in today's world:

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| Jan. 18, 1966 | HIGH SCHOOL EDUCATION FOR CATHOLIC STUDENTS
Panel Discussion - Chairman, Dr. L.E.M. Lynch; panelists: Mr. Angus Dixon, Sister Rita Marie, C.S.J. and Mr. John Schaffter |
| Feb. 1 | THE PROBLEMS AND FUTURE OF CATHOLIC SEPARATE SCHOOLS
Mr. E. J. Brisbois |
| Feb. 15 | REPROGRAMMING EDUCATION FOR DISCOVERY
Dr. Marshall McLuhan |
| March 1 | DEMOCRACY AND THE STUDENT'S ROLE IN TODAY'S UNIVERSITY
Prof. Mark MacGuigan |
| March 15 | HOW HISTORY HAS SHAPED TODAY'S CATHOLIC UNIVERSITIES
Rev. L. K. Shook, C.S.B. |

Many of you who have not found it possible to attend the Fall lectures may find you can take in the Spring Series. The single subscription of \$5.00 (\$7.50 for married couples) should make it easier for you to decide "This year I will attend the Alumni Spring Lecture Series". The quality of the speakers and the importance of their topics should make it impossible for you not to keep this resolution. See you there?

50 ST. JOSEPH STREET, TORONTO

J.W.

Existential Literacy...

"In the interests of general literacy", Dr. L. E. Lynch, Chairman of the Department of Philosophy, provides some reading suggestions.

During the past ten or fifteen years more and more fields of study have come under the influence of the philosophic activity usually branded 'existential'. Theology, philosophy, psychology, literature and literary criticism, various art forms and education have begun to produce their existential practitioners. In the process the lady who explained the vulgar explicative with which she gave vent to her feelings by saying "I must be becoming an existentialist!", has been replaced by the more serious and respectable existential psychiatrist. And whether or not it is 'fashionable' to be an existential theologian, the fact remains that a person can hardly be deemed literate in this day and age without some awareness of the general implication of existential thought. The following readings are suggested, then, in the interests of general literacy.

A whole literature has sprung up around the general history of the development of existential thought and the main themes found in the tradition. These will serve as useful introductions: William Barrett, *IRRATIONAL MAN* (Doubleday Anchor Books, New York, 1958); Jean Wahl, *A SHORT HISTORY OF EXISTENTIALISM* (Philosophical Library, New York, 1949); Helmut Kuhn, *ENCOUNTER WITH NOTHINGNESS* (Regnery, Hinsdale, 1949); James Collins, *THE EXISTENTIALISTS* (Regnery, Chicago, 1952) and Ralph Harper, *EXISTENTIALISM, A NEW THEORY OF MAN* (Harvard University Press, Cambridge, 1949).

Some evaluation of the contribution made by existentialism and criticism of its validity is provided by Paul Roubiczek, *EXISTENTIALISM FOR AND AGAINST* (Cambridge University Press, 1964); Marjorie Grene, *DREADFUL FREEDOM* (Chicago University Press, 1948) and Jacques Maritain, *EXISTENCE AND THE EXISTENT* (Pantheon, New York, 1948).

Turning to the writings of a few representative workers active in the practice of existential 'thinking', a useful collection of selections, with informative comments is provided by Walter Kaufmann in his *EXISTENTIALISM FROM DOSTOEVSKY TO SARTRE* (Meridian Books, New York, 1957). A start at understanding the viewpoints of some of the better-known contemporary existentialists can be made by reading the following: Jean-Paul Sartre, *EXISTENTIALISM* (Philosophical Library, New York, 1947); Gabriel

riel Marcel, *THE PHILOSOPHY OF EXISTENCE* (Harvill Press, London, 1948); Karl Jaspers, *REASON AND ANTI-REASON IN OUR TIME* (Yale University Press, 1952); Martin Buber, *I AND THOU* (Scribner, New York, 1958) and Albert Camus, *THE MYTH OF SISYPHUS* (Knopf, New York, 1955).

Finally, it might be useful to point out some of the effects this way of philosophizing is producing in various areas of life. The titles of the works mentioned give ample indication of the experience under consideration: David E. Roberts, *EXISTENTIALISM AND RELIGIOUS BELIEF* (Oxford University Press, New York, 1957) Rollo May, *EXISTENCE: A NEW DIMENSION IN PSYCHIATRY* (Basic Books Inc., New York, 1958); Hendrik M. Ruitenbeek, *PSYCHOANALYSIS AND EXISTENTIAL PHILOSOPHY* (Dutton, New York, 1962); Jean-Paul Sartre, *WHAT IS LITERATURE?* (Philosophical Library, New York, 1949); John Wild, *THE CHALLENGE OF EXISTENTIALISM* (Indiana University Press, Bloomington, 1955) and George F. Kneller, *EXISTENTIALISM AND EDUCATION* (Science Editions, John Wiley, New York, 1964).



Adult Education Program in Theology

The Adult Education Program in Theology continues to grow with each successive session. The current Fall-Winter program with its enrolment of approximately 140 has reached the mid-way point. One course, "The Human Predicament", has been completed; two others, "The Theology of Sacrament" and "An Introduction to Sacred Scripture", are at the half way mark, while a fourth course, "Christian Continuity and Creativity", will be begun on January 17th, following the Christmas recess. Registration in this last mentioned course (to be presented by Rev. E. A. Synan, of the Institute for Mediaeval Studies and the College Department of Philosophy, is still open.

Arrangements for the Summer Program to be conducted during the month of July, are nearly completed. The specifics of the Program will be announced in the next Newsletter.

Applications, suggestions, and requests for information should be sent to Father Lawrence J. Elmer, C.S.B., at the College.

Auditor's Account...

With Catholic education being widely discussed, the Alumni Association planned this year's lecture series around this general theme. Five of these lectures have now been presented.

Father John Kelly gave the first lecture on IMPLICATIONS OF THE DEUTSCH REPORT FOR CATHOLIC EDUCATION. The Deutsch report had dealt with post-secondary education in Ontario; Father Kelly concentrated on university education.

At the present time it appears that the Catholic community does not wish to extend its involvement in higher education. Perhaps it wishes to curtail it. The witness to this is the fact that both Assumption and Ottawa gave up their exclusive religious affiliation because of the need to receive public financial aid. No new Catholic colleges or universities are being considered in Ontario, and this in face of the conservative prediction that by 1970 there will be about 35,000 Catholic university students in the province. The traditional form of Catholic university education will in the future be available to comparatively few.

What are the alternatives? Perhaps the opportunity for Catholic students to study theology under Catholic auspices in a secular university's department of religion. Perhaps the formation of a community of Catholic scholars, both senior and junior, in the secular universities. This latter alternative at the moment seems impractical because there are so few Catholic scholars in secular universities -- this because of the fact that for sociological and historical reasons there is not a strong university tradition in the Catholic community in Ontario. This is a lamentable situation and must be remedied.

Whatever is done, it seems imperative that the entire Catholic community of Ontario must come to a decision, not just the bishops, not just the religious orders, but the entire adult community. This community has taken decisions in regard to primary and secondary education. In the past it has paid little attention to higher education. In the future it must.

Mr. Charles Williams, of the Ontario Department of Education, was informative and often witty in discussing CATHOLIC EDUCATIONAL INSTITUTIONS AND PUBLIC POLICY.

After briefly outlining the history of the separate schools in Ontario, he discussed the province's present educational policy. Granting that the aim is to provide equal opportunities for all, geared to the needs of a changing environment, he pointed out how planning is paying particular attention

to secondary education not of university nature. However, there is an awareness that no one can forecast the exact nature of the technical skills needed in the future. In this development, Catholic separate and private schools can gain greater public financial support by the extension of Catholic jurisdiction into secondary education. Today there are 353,405 students in separate schools in Ontario. Under new legislation, financial aid is now available to Catholic secondary schools for grades 9 and 10 where they are under jurisdiction of separate school boards. In Toronto there are only 2 schools taking advantage of this; in Ottawa, where a much higher proportion of the population is Catholic, all the Catholic schools receive this aid in grades 9 and 10.

No religious distinctions are drawn in Teachers' Colleges. Four in the province have Catholics as principals. In Ottawa and Sudbury, the principals are priests.

In the third lecture, Prof. R. J. Schoeck, Head of the English Department at St. Michael's, spoke on NEW FRONTIERS IN HIGHER EDUCATION TODAY. He stressed that educators have a duty continually to examine and evaluate education in terms of its multiple responsibilities.

Prof. Schoeck discussed concepts of change and the need for new methods. Problems resulting from the population explosion and the knowledge explosion require serious study of our existing structures. He saw it as somewhat curious that "the institution which studies all things, does not study itself."

In exploring the North American picture, he drew possible answers to some of the current difficulties from several interesting experiments in academic co-operation. One solution lies in mobility. In some cases students move about to various campuses to have the best teachers in a given field. In others, specialist professors become available to the smaller and more isolated colleges. In Canada there has as yet been very little done in this area.

Students, too, face new problems -- changes in curriculum, the fact that specialization can be narrow, the acceleration of courses, and the 'impersonal' atmosphere of the multiversity. The now-famous Berkeley revolts were really a revolt against neglect and all the breakdowns of communication.

Questions had a wide range, from "What are the universities doing to attract people to university teaching?" (a broader program of fellowships,

(continued on page 6)

To St. Michael's alumni, 1965 may well be remembered as the year in which aggiornamento (a-go-go style) came to the Homecoming Weekend.

Enthusiastic grads of all ages were initiated into the mysteries of the frug, the monkey, and the swim by a professional befringed dancer and a 'swinging' disc jockey. Between sets, hostesses in Oriental kimonos plied the dancers and the less adventurous spectators with succulent hors d'oeuvres, while the m.c. distributed prizes, donated by various firms, among which was a dinner-for-two at La Grotta.

The less energetic and more nostalgic found a haven upstairs in the serenely decorated Oriental Garden. Here was a place to sit and sip and chat, serenaded by strolling musicians who rendered 'pop' selections from years gone by. And turning heads, female as well as male, was a cigarette girl statuesque in white and gold sari, elegant with silver tray and lighter (and free cigarettes).

Sweet and hot, frug and fox trot -- this was a party with something for everyone. Those who did not come missed what one guest described as 'easily the most glamorous and exciting party yet.' D.A.

STO Revisited

Homecoming 1965 is just a pleasant memory now, but it will be a lasting one. There is nothing quite like the friendships forged at school and college, and no matter how many years elapse -- 15 already, egad! -- there is an unparalleled joy in encountering again the people you knew when life was gay and intense and oh so enlightening.

The out-of-town faces were those we see the least, so enjoyed the most -- particularly Muriel ROULEAU Stewart from Parry Sound (her first visit back in 15 years), D'Arcy and Betty (FITZGERALD) MULLIGAN (Sudbury), Fr. Frank GIBLIN, M.M., on leave from the missions in Peru, Fr. Peter MOSTELLER, C.S.B., who



Our

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HOMECON

Something

For ALL





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works out of Pontiac, Mich., Helen MARTEL Cassidy and Joan KEOGH Waters (Sarnia), Jim DALY (Peterborough), Ed and Helen (PRENDERGAST) GARIEPY (London), and Mervyn (witty as ever!) VILLEMAIRE (Kitchener).

After Saturday's lively party, Sunday morning shifted to a more meaningful, intimate plane. The Mass with chants and music provided by the students was truly edifying and inspiring. And the Sherry Party and Luncheon with our year all seated together was gala indeed, topped off by one of Father Kelly's usual hard-hitting, thought-provoking talks on the amazing future in store for St. Michael's. H. C.

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About 40 members of the class of 1955 came to some or all of this year's festivities, which began with a party at the Lord Simcoe on Friday night. After some initial fumbling for long lost names, everyone relaxed and agreed that no one had changed at all (well, hardly at all).

In addition to those listed as coming in the Fall newsletter, out-of-towners included: Frances RYAN McLister and Bob EDGAR from St. Catharines, Paul QUILTY (Midland), Gerry LAWLESS (Cobourg), Ted and Barbara (BLACK) CARLTON (Galt), Gloria GRAHAM Cormack (Kitchener), Jim SULLIVAN and Tom MOONAN (Rochester), Hubert SOLTAN (London) James DALY (Hamilton) and Terry WHEELER (St. Andrew's West).

On Sunday, the Students' Mass, with complete involvement of the congregation and modern hymns with guitar accompaniment reminded us that it was indeed 10 years since our student days, as did Father Kelly's talk and quite unbelievable statistics. A letter from Sister Anne LONERGAN of the Sisters of the Cenacle, Brighton, Mass., was read and enjoyed by all those at the luncheon. Laurier LA PIERRE and Eloise WELCH Welding sent us greetings from Montreal and Wheaton Maryland respectively. S. N.

Catholic Education Today: Problems and Prospects (CONTINUED)

though still inadequate) to the oft heard criticism that university teachers have had no teacher training (some universities do have a system of teaching fellowships whereby the young lecturer teaches under supervision of experienced men.

Because of Father Bruns' illness, Father Raftis spoke on SOCIAL STRUCTURES AND CONTINUING EDUCATION on November 16. He reminded us that the intimate involvement of the Church in the whole history of education since the evangelical command to teach did not posit fixed educational structures. It was not until the 19th century that Catholic thought was formalized. One of these areas of formulation was the division of responsibility for education among church, state and family. Actually, the Church itself brought education out of the family, as, for instance, in monastic education. The university developed forms of education that encouraged non-family education, especially in the fields of medicine and law.

Father Raftis pointed out that while there may have existed a tendency to make secular education a tool of nationalism, educational development in the English-speaking world was largely pragmatic, and not directed against the church or the family. Our present situation is that the growth of industrial society has gradually destroyed the community aspects of family, church and state from which our educational system was projected. Therefore the present significance of the traditional formula must be questioned.

We do not need to fear destruction of our educational ideals from sociological change if we admit the narrowness of the traditional approach. We must be realistic in facing the need of deliberately building new community structures rather than taking for granted that these things will naturally happen. We must decide what values we want for our families, church, etc. in education and take advantage of the great organizational possibilities of our society to plan these in. There is, then, a need for a new expression of Catholic educational doctrine.

Discussion centered around the new forms the traditional communities must take and the influence of the new media on education. It was felt, for instance, that people should not just passively accept what TV had to offer, but should make active demands for educational material.

Since Father Bruns had still not recovered by November 30, his text on THEOLOGY ON THE

CAMPUS was delivered by Father Stanley Kutz. Father Bruns felt it to be most pertinent to analyze the state of theology, rather than discuss course content, etc. To a great extent the attitude is one of indifference. The real problem that confronts theology today is how to underline the relevance of a theology to a world which is not theocentrically orientated.

Father Bruns drew a parallel between the Roman pagan world of the early days of Christianity and our own time in its attitude towards the Church. Just as the early Christian thinkers gave an interpretation of that world as they found it in terms of their faith, so must we, by integrating the accepted findings of contemporary science into the framework of an ancient creed. This work is being done. Secondly, we must have a full appreciation of the value of all other faiths. The Catholic theologian is not justified in disregarding the religious beliefs of millions of his fellow human beings.

Most important, we must be able to interpret the human condition. What does it tell us about God? We must be able to show that behind every cultural and moral value that we possess there is a religious influence, and beyond every scientific enquiry, there is a religious question.

Father Bruns' final point was that the future of theology on the campus is in the hands of lay theologians. The layman can meet his contemporaries knowing that they will not automatically erect the barrier that would be inevitable were he an ordained clergyman. The layman serves theology on the campus both as student and teacher, because he can participate fully in the ordinary student life, and he can enrich himself culturally to a fuller extent than is possible for a cleric. In the development of universities of the future, Father Bruns foresaw the possibility of interdenominational graduate schools of religion, where the lay theologian would play a leading role.

From the discussion period with Father Kutz, we distilled these points. Theology is not compulsory at St. Michael's, though about 60 - 80% of the students do take it as a subject. There was doubt expressed that the theologian could assist effectively in the new student counselling service unless he had the personal qualities required as well as a thorough knowledge of psychology and psychiatry. We learned also that there has been some discussion of a Faculty of Theological Sciences at the University of Toronto, in which St. Michael's could conceivably participate. A.A.

LETTER BOX

Jane RUPERT, one of the 21 members of last year's graduating class to receive Province of Ontario Graduate fellowships, is now studying in Berne. She writes:

"Switzerland is beautiful, and becomes continually more charming as it gradually presents itself more clearly.

"I am finally actually experiencing the air that mediaeval and middle English and French literature represented. Berne, the Swiss capital, has in particular a very strong mediaeval-renaissance image. It has a beautiful Gothic cathedral at its centre. Amusingly enough, there was an hour-glass attached to the old, ornate pulpit, so that the minister would not speak overly long. It is also symbolic of Swiss precision, with which I find myself constantly at odds. I have to take a bus to get to the university. So many times I find myself the first one to arrive at the terminus for the second bus, having just missed the one I was to take if I was to arrive at class on time! And here tardy natures are so frowned upon that students are not to venture into the classroom once the door has been solemnly closed and the professor has mounted upon his podium. So not infrequently, after chasing the bus, I have found myself, confronted with a huge closed door, and have been obliged to go off to the library for the hour. By the time Switzerland and I are finished with one another, I may be arriving where I am going on time.

"I am taking a few mediaeval courses here -- one given by a very well-informed professor to his little class of four pupils. It is a course in mediaeval literature seen through the arts. It is given in a great big projection room so that the professor can demonstrate manuscripts, etc. When he turns off the lights, it's like being in a regular theatre, and when he turns them back on it's always such a tremendous surprise to find there are only four of us in the whole room.

"My favourite course is Musicologie, because the professor brings such wide dimensions to his classes -- and just when it's getting a little tiring to listen, on goes a record as an illustration. I think it would be very nice to have a music break every 20 minutes in all classes. I am taking four French courses, and the rest is very liberal arts -- political economy, sociologie, history of journalism, and Spanish (which I am endeavouring to resuscitate).

"Best wishes to all"

AROUND THE COLLEGE...

Going up



Come early May, while the ink is still wet on the final undergraduate exams, construction will begin on the new St. Michael's Student Centre. This will involve a complete gutting of the lower level of Brennan Hall, and a sizeable extension (about 80 feet) onto the north side of the building.

This renovation and extension will provide for the students new lounge areas, a new Coop (300 seating capacity) and a large room with a portable stage and seating for 500. This latter area may be used for dances, banquets, public lectures or theatrical productions. All of these new facilities will be completely air-conditioned.

In addition, there will be a Student Council Office, a Student Publication Room, a meeting room for the Student Council executive or for other Club meetings, and four seminar rooms, each separated by a folding wall.

The project also calls for considerable enlargement of the present kitchen facilities and a senior common room for male and female members of the staff.

The projected cost for the addition and alterations to Brennan Hall will be in the neighbourhood of \$1,000,000. The estimated time for construction is a minimum of 15 to 18 months. L. E.

Gary Hume PATERSON '61, received his Ph.M. at the Fall Convocation in November. M.A. degrees were received by: Richard ALWAY '62, Robert BOYKIN, CSB '64, Robert COCHRANE '63, Mario DI VALENTIN '64, Edward EHMANN '63, Judith QUINLAN '63 and Joseph VIDA '63. Archibald ANDREW '61 received a M.S.W.

9 St. Michael's students received B.A. degrees, and 3 received B.Sc. degrees, bringing the total number of 1965 graduates to 310.

It rang the bell

For more than two hundred alumni the festive season began with the December 1st opening of THE BELLS ARE RINGING. The St. Michael's undergraduate production under the masterful direction of Allyn Anderson was one of the most delightful efforts ever to resound in Hart House Theatre. The acting, costumes and sets were worthy of any professional production, and the infectious exuberance of the student players made many evenings at the O'Keefe Centre dull by comparison.

The audience held its own in enthusiasm and colour. Whether in long gowns or tailored suits, black tie or tweeds, the ladies and gentlemen displayed all the gaiety traditional among First-nighters.

After a sparkling evening's entertainment, the audience was treated to a coffee party in the Music Room at Hart House. Here, cast and stage crew mingled with the alumni amid mutual congratulations and admiration. For the two groups the evening represented the culmination of weeks of hard work for each other. However, scenes like the robust bookie song, the chic cocktail party and the tender "Party's Over" more than repaid the effort.

A major added attraction for many was meeting contemporaries not seen for years. To some came memories of other evenings when the villagers of "Brigadoon" stalked the stage of Hart House. To all it was an auspicious beginning to what was agreed should be an annual event. It couldn't happen to a nicer evening.

Pat SLATTERY O'Driscoll '55, was convenor of the telephone campaign. D.A.

ENDMENTS

Our president, Bob Armstrong '51, represented the Association at the annual Remembrance Day Ceremonies at Soldiers' Tower, Hart House, on November 11.

Diva FROSELL Anderson '58, replaces Helen GEARON Slattery '40 on the Board of Directors, and John GRIFFIN '41, replaces David ROCHE '46 on the Senates of the University of Toronto and of the University of St. Michael's College.

- The Annual Christmas Cocktail party given by St. Michael's Alumni Association of New York was held on December 18 at the Larchmont Yacht Club. President Frank SMITH '58 reports that about 90 people attended, the largest crowd ever.
- Date and place for the Spring meeting are still to be set. There will be an election of all four officers at that time.

- We extend deepest sympathy to the families and friends of alumni who died during recent months: Rev. Edward J. CANNING '14, of Smithville, Rev. Leo J. CROWLEY '37, of Pompey, N. Y., Thomas F. FORTUNE '41, of Toronto, and Rev. John M. MATIERA '41, of Albion, Ontario.

- Our congratulations to Richard GUISSO, President of this year's Student Council, on being awarded the first Rhodes Scholarship to come to a St. Michael's student since that received by Hon. Fabian O'DEA '39.

- Amile STRATHY '61 has been appointed Dean of Women at Loyola University.

- Valiant MAH '59, who received his M.A. and Ph.D. degrees from Virginia Polytechnic Institute, is teaching in the Department of Mathematics at Radford College. Also in Virginia is Ronald ANDRUKITIS '65, who writes that he is working as an astronomer at the U.S. Naval Observatory in Washington, D.C.

- Hugh FORREST '61 is in Nigeria, with the Yaba College of Technology; also in Africa is Brian MENZIES '65, who is with CUSO in Zambia.

- And Father John Madden informs us from London that Maria GREENEY '65, John TAYLOR '65, and Kate WALSH '64 are all teaching at a large Catholic secondary school in Tilbury.

Newsletter Contributors

Diva Anderson	Adele Annett
Helen Conrath	Fr. L. Elmer
Sue Noonan	Dr. L.E.M. Lynch
Jane Rupert	Jack Wilson

Our thanks to Hugh Kelly and Fr. Hugh Mallon for the Homecoming photographs.

FIFTH ANNUAL WHITSUNTIDE CONFERENCE

Saturday, June 4, 1966

Watch the Spring Newsletter for full details

